A VE-
ry profitable trea
TISE, MADE BY M. IHON Caluyne, declarynge what great profit might come to al christen dome, yf there were a regester made of all Saincts bodies and other reliques, which are aswell in Italy, as in Fraunce, Dutchland, Spaine, and other kingdomes and countreys.

Translated out of Frenche into Englisth by Steuen Wythers.

1561.

¶ Set furth and authorised according to the Queenes Maiesties Iniunctions.

¶ Prynted at London by Rouland Hall, dwellyng in Goldyng lane at the sygne of the thre arrowes.

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A very necessary

TREATISE OF THE BODYES and reliques of Saintes and martyrs.

SAinct Augustine in the booke which he entituled: Of the labour of Monkes, complayning of certaine trifle bearers, who already in hys time did exercise a most vilainous & filthy kynd of caryyng hyther, and thether reliques of martyrs, addeth, yea yf they be reliques of marters. By the which word he signifieth: that euen then the abuse and deceyt herein was committed in making the poore simple people to beleue that bones gathered here & there, were the bones of saynctes.

But seing the originall of this abuse is of such antiquitie, it is not to be doubted, but that it hath ben in the meane while by so long continuaunce of time greatly multiplied: especially seyng the worlde

since that tyme, is merueylously corrupted, and hath declined from worse to worse, euen vntill it be come to the extremitie in the which we see it.

Nowe the first vice, as it were the roote of this euill, hath bene this, that in stede of seking Christ in his worde & in his sacraments, and his spirituall graces, ỹ world accordyng to the olde wont therof hath bene occupied in the renewing of his garmentes, shyrtes and other lyke cloutes: and in so doing hath left the principall to folowe the accessary. In like maner hath it done concernyng the apostles, martyrs, and other sainctes. For in steade of imitating their liues, to folowe their examples it hath ben geuen wholly to contemplate and reserue as a treasure, their bones, shyrtes, girdles, cappes and other lyke baggage and trifles. I knowe righte well that thys hath a certaine kinde and colour of good deuotion and zeale, whilest

whyleſt ſome alledge that they kepe the reliques of Jeſus Chriſt for the honor they beare to him, & for the intent to haue a better memorie of him: & ſo likewiſe of the ſaincts: but we muſt conſider that which ſainct Paule ſayeth, that all ſeruyce of God inuented by mans braine, what ſhew ſo euer it hath of wiſdome is not withſtanding but vanitie and foliſhnes: yf it haue not a better and more ſure grounde, then our ſeming or iudgement.

Moreouer it behoued to waigh the profyte that myghte comme thereof with the danger: and in ſo doing it woulde haue bene founde to haue bene very litle profitable or altogether ſuperfluous & vaine to haue the reliques in ſuch ſorte: and contrariwiſe it is verye harde or altogether impoſſible that ther by men ſhoulde not decline by lytle and litle to ydolatry. For man can not kepe himſelf in the beholdyng and handlyng of them, but

he will also honor them: and in honoring them, there is no measure but incontinent life that is attributed vnto them the which apperteyneth onely to Jesus Christ. So then to speake briefly as the thing is, the desire to haue reliques is almost neuer without suspition, and that worse is, it is the mother of ydolatry, which is ordinarely conuered and ioyned therwith. Euery man doeth confesse that the cause that moued oure Lord to hyde the body of Moyses, was for feare least ỹ people of Israell, shoulde abuse it in worshippyng of it. Now it behoueth to vnderstande that, that which hath bene done in one sainct is done in al the rest, seyng that there is one selfe same reason touching all: although we leaue to speake of the saynctes here, yet let vs marke what sainct Paule sayeth euen of Jesus Christ himselfe, for he protesteth not to know him any more according to the flesh, after his re sur-

surrection: admonishyng by these wordes that all that is carnall in Jesus Christ ought to be forgotten and set aside to the ende to applye and set our affection to seke and possesse him according to the spirite.

Now then to pretende that it is a goodly thyng to haue some memoriall as well of hym as of the sainctes, for to stirre vp to deuotion. What is this els, but a false cloke to paint out our foolishe and vayne desier, whiche is grounded on no reason? And when this reason shoulde seme to be sufficient, yet for so much as it dothe manifestlye repugne to that which the holye goste hath pronounced by the mouth of sainct Paul, what wold we haue more? Although it be not now nedefull to dispute longe vpon this poynct: to wit, whether it be good or euill to haue reliques for to kepe them only as precious thynges wythout worshippynge them. For euen as we haue sayde

experience sheweth that the one is almost neuer with out the other.

In the oration of the death of Theodosius.

It is very trew that sainct Ambrose speaking of Helene mother to the Emperour Constantine, who with great payne and great expences soughte the crosse of our Lorde: sayeth that she worshipped only the lord that had hanged thereon and not the wodde. But it is a very rare thing to haue the hart addicted to any kinde of reliques whatsoeuer they be, & ỹ one do not by & by defile & polute himselfe wyth some kynde of superstition. I grant that men do not com incontinently or at the first to manifest Idolatrie: but by litle and litle thei com frō one abuse to another, euen vntyll they fall to the extremitie. So much there is that the people that name themselues Christians, are come euen to this poynte that they haue in this case committed as great idolatrye as euer did the heathen. For they haue bowed them selues and kneled

led before the reliques, euen as be fore god. They haue lyghted candles and torches in sygne of homage and honour. They haue put their trust in them: they haue had theyr refuge to them, as though the vertue and grace of God had bene enclosed in them. If ydolatry consist in transferryng the honor of God to others, shall we denye this to be ydolatry? Neither must we excuse the matter in sayinge, that it hath ben a disordinat zeale of certaine rude and foolishe people or of simple women: For it hath bene a general disorder, approued of them which had the guydynge and gouernement of the churche. And likewise thei haue placed the bones of the dead, and all other reliques vpon the high aulter, and on highest and most euident places, to the end to make them with more authoritie honoured.

Beholde then howe the beginning of this folishe curiositie that men haue had in tymes paste, to

make a treasure of Reliques, is come euen to thys most manifest abhomination, that not only men haue turned thē selues altogether frō god, for to occupy their minds on vayne and corruptible things, but also by a most erecrable sacrilege, haue worshipped dead and insensible creatures in steade of the onely liuyng God.

Now as one euil is neuer alone, but that it draweth another w̄ it: this mischeuous wickednesse is crept in since that men haue receyued for reliques aswell of Jesus Christ as of the sainctes, I cannot tell what fylthinesse and baggage wherein is neither rime nor reason. And the worlde hath bene so blinded, that what title so euer were geuen to euerye trifle that was presented vnto it, ẏ same was forthwith receyued withoute all iudgement or further inquisition.

So that what bones so euer of Asses or Dogges, that the firste mocker or deceyuer woulde haue had

had preferred for bones of martirs men haue made no difficultie to receyue them verye deuoutlye. As much hath bene of all the rest: as it shalbe hereafter entreated. For my part I doubt not it hath bene a iust punishment of god. For seyng the worlde hath gone a maddyng after reliques, to abuse them vnto a most peruerse kinde of superstition: it stode with good reason that god shuld permit that after one lye another should folow.

On this maner was he wonte to aduenge hym selfe of the dishonoure that hath bene done to his name, when that men did transfer his honour to others.

Wherefore in that there are so many false and counterfeyte reliques throughout the whole world this procedeth from none other cause, but that god hath permitted that the world (for so much as it did delight in deceyte and lying) shoulde be double begyled and deceyued. It had bene the parte or

dutie

duty of christians to haue left the bodies of saincts in their graues, for to haue obeyed to this vniuersall sentence. That all men are dust, and to dust thei shal returne. And not for to liste them vp in pompe and sumptuousnes, for to make as it were a resurrection before the time. This was not ment but to the contrary against the ordinãce of god, they haue vnburied the bodies of the faithfull, for to exalt them in glory, whereas they oughte to haue bene in their graues and restyng places, waityng for the latter day. Man hath desyred to haue them, and hath put his truste in them, he hath honored them and hath made all signes of reuence to them. And what hath folowed: The Diuil seyng men so amased, was not content to haue deceyued the worlde in one sort, but hath set forth this other deceit, to gene titles of reliques of saincte to that which was altogether prophane. And god by hys

venge-

vengeance hath taken alwaye vnderstanding & iudgement from the vnbeleuers: in such sort that without any further inquisition, they haue accepted al what soeuer hath bene presented vnto them, putting no differenee betwene white and blacke. Now for this present I minde not to entreate what abhomination it is to abuse the reliques aswell of our Lorde Jesus as of the saincte, in such sorte as men haue hitherto done, and as is yet done in the most part of christendome, for it wouide require a whole boke to deduce this matter But for asmuch as it is a thing notorious & knowen, that the most parte of the reliques that are shewed throughout al places ar false and counterfaite, and haue bene set forth and preferred by deceyuers, who impudétly haue abused the world: I haue thought good to speake somwhat therof, to ỹ end to giue occasiõ to euery mã to think thereon, & to take hede therto, for somtime we aproue athig rashly.

For so muche as our mindes are occupied in such sort that we take not leasure to examine what it is to the ende to giue good and right iudgement: & so we sayle for lacke of takyng heede. But when one doeth admonishe vs, we beginne to thinke thereon, and are wonderous much amased, how we haue bene so easye and lyght to beleue that which was in nothyng probable. Euē so hath it com to passe in thys matter, herein for lack of aduertisement euerye one beyng preoccupied with that which he heareth sayde: beholde the body of such a sainct, beholde his shoes, behold hys hose, suffereth himselfe to be persuaded that it is so. But when I shal haue euendently shewed the deceyte that is committed therein, who so euer hath any sparke of wisdome and reason wil open hys eyes, and giue him selfe to consider that which neuer before he thought vpon.

Although I cannot do as I wold

in

in this litle boke. For it should be nedful to haue regesters frō al partes, for to knowe what reliques are sayde to be in all places, to the ende to make comparison of them And then men shoulde know that euery Apostle shoulde haue more then foure bodyes, & euery sainct at the least two or thre and so many should be of all the rest.

To be shorte when one shoulde haue gathered all on a heape, there is no man that woulde not be astonished, seyng a mockery so folish and absurde, the which neuertheles hath had power to blind the whole earth.

I thought ẏ for as much as ther is not so lytle a cathedrall church that hath not as it wer thousands of bones and other such litle trifles, what shuld it be if one should gather together the whole multitude of two or thre thousande bishoprickes, of twentye or thyrtie thousand abbeys, of more then fourtye thousande couentes, of so many

many parishe churchs & chappels: But yet ẏ chiefe & principal shuld be to viset them, & not to name thē only, for thei ar not al so knowen ẏ thei can be named. In this town thei had (as men say) in times passed, an arme of S. Anthony ẏ which whē it was inclosed in a glasse they kissed and worshipped: but at such time as it was takē out & shewed forth, it was foūd to be ẏ mēber of an Hart: there was also on the high aulter hangyng ẏ braine of Sainct Peter as longe as it was inclosed men did not doubte therof. For it had bene blasphemie not to beleue the superscription. But when as the neste was pulled out, and that men did better beholde it, it was founde to be a marble stone, I could recite many thinges by like examples, but these shall suffice to do you to vnderstande what great filthines & ordure shoulde be disclosed if there were some good vniuersall visitasitation made of all the reliques

of

of Europa: Yea, and that with wisedome and prudence to knowe how to discerne them.

For many beholdyng a relique shut their eyes through superstition to the ende, that they seing shoulde see nothyng at all: that is to say that they dare not looke in good earnest to consider what the thing is. Euen as many that boast them selues to haue sene S. Glouës bodye whole, or the bodye of some other sainct: and haue neuer had this boldnes to lifte vp theyr eyes to beholde what the thynge was. But he that should haue the libertie to see the secreat, and the boldnesse to vse it, shoulde well know how to speake otherwise.

As much is of the head of Mary Magdeline, which is showed nere the towne of Marseilles wyth the morsel of past, or ware that is fastened vpon her eye. Men do make a treasure of her, as it were a god descended from heauen: but if a trial wer made of things men might

clearely finde the deceyt and craft. It wer then a thing to be desired, to haue a certentie of al the trifles that men kepe heare, and there for reliques: or at the least to haue a regester of thē to shew how many falshodes there are: But seyng this is not possible to be done, I wishe to haue onely the Inuentory of ten or twelue townes: as of Paris, Thoulous, Raines, and Poiters: yf I had but onely these, (yet neuertheless) men shoulde see a meruelous great swarme, or at the least a confused heape. And it is a wishe ẏ I haue many times desired that I might recouer suche an Inuentory: neuertheles for so much as ẏ would also be hard for me to doe, I thought it much better in the ende to giue this lytle aduertysement which folowth: To the ende to awake them that slepe, and to make them thynke what may be sayd ofẏ whole number, when that in so very a lytle a portion, there is founde so much abuse.

abuse. I meane, when there shall be founde so much vntrueth in those Reliques whiche I shall name, the which is almost not the thousande parte of that which is shewed and sene: what maye one thynke of the residue?

Moreouer, if it apear that those which were counted and estemed for the moste certayne haue bene fraudulently inuẽted and counterfeyted: what maye men thynke of those that are more doubtfull? And woulde to god that Christen Princes would somewhat thinke vpon thys. For it were their office and dutye not to suffer theyr poore subiects to be so deceiued, not onely by false doctrine, but visibly in makynge them beleue (as the Prouerbe sayeth) that Rammes bladders are lanternes: for they shall make accounte before God for their dissimulyng, yf seing and beholdyng the same they kepe silence: and it shall be dearely solde them to haue permitted men to

mocke God, where as they myght haue remedied the same.

How soeuer it be, I trust that this lytle treatise shal serue al, geuing euery one occasion to thinke with himselfe that which the tytle importeth: that is, yf there were a regester made of all the reliques of the worlde, that men should clearly see how they haue bene deceyued and blynded heretofore, and what darkenes and ignorance hath bene throughoute the whole earth.

Let vs begynne then at Jesus Christe, of whome because they coulde not saye that they had the naturall body (for concerning hys miraculous body they haue found such meanes to forge it, and that in such number and at all times, as often as semed good to them) they haue gathered in stede therof thousands of other trifles, to supplye this want. Although yet not withstanding they haue not to let the bodye of Jesus Christ escape

with

out retaynyng some lytle gobbet thereof. For besides the teath and the heare, the Abbey of Charour in the diosis of Poiters, vanteth it selfe to haue the prepuce, that is to saye: the foreskyn that was cut from him in the circumcision.

I prai you from whence came this skinne vnto them? Saint Luke the Euangelist reciteth very well that our Lord Jesus was circumcised: but that the skinne was locked vp to be reserued for a relique he maketh no mencion at all: All the auncient histories speake neuer a worde thereof. And for the space of fiue hundred yeres it was neuer spoken of in the Christian churche. Where is it then that it was hidden, for to be founde agayne so sodenly? Moreouer how coulde it flye vnto Charour? But for to proue it to be ỹ thyng, they say that certain droppes of bloode fell from it. This is their saying, which had nede of probation.

Wherefore a man maye well see,

that it is but a plaine mockery or delution. Yet neuertheleſſe although that we ſhoulde graunte them that the ſkynne that was cut from Jeſus Chriſt was kepte and that it might be either there, or els where.

What ſhould we ſai of the foreſkinne which is ſhewed at Rome, at Saincte John of Latrans?

It is moſt certain that there was neuer but one. It coulde not be then at Rome and at Charour both together. So then beholde, a moſt manifeſt falſhold and deceite.

There remanieth afterwardes the blood, for the which there hath bene great ſtryke and much diſſention: For many haue ſayde, that there was found no blood of Jeſus Chriſt, but miraculous bloode, yet neuertheleſſe it is ſhewed natural in more then an hundred places. In one place certaine droppes, as at Rochell in Poitou the whiche Nicodemus (as they ſaye) dyd gather in his gloue. In other places

violes

violes full, as at Mantone and els where, in other places gobblets ful as at Rome, at saint Eustace. Yea men haue not bene content to haue bloode alone, but they must haue mingled it wyth water as it did issue out of his side when he was pearced on the crosse.

This merchandise is to be founde in the church of S. John of Latran at Rome. I leane the iudgement to euery man what certentie may be had hereof. And namelye whether this be not a manyfest lye, to say that the blood of Jesus Christ hath bene founde seuen or eyghte hundred yeres after his death, for to be shewed throughout ỹ world: seing that in the auncient churche there was neuer made mencion thereof.

There foloweth after, that which did touche the body of our lorde Jesus: or rather al that thei could gather together for to make reliques of in memorie of him in stede of hys bodye.

Fyrst of all the Maunger, in the which he was put at the tyme of his birth, is to be shewed at Rome in the church called our Ladye the greater. Also in S. Paules church the clothe wherein he was wrapped: although that there be some lytle part of it at S. Sauiours in Spaine. Hys Cradle is also at Rome, wyth the shyrte that hys mother Mary the Virgyn made hym.

Item in S. James church at Rome they doe shewe the aulter on the whiche he was set in the temple, in the time of his presentacion: as though there had then bene dyuers aulters, as they make in the Papistrie as manye as they wyll. So herein they lie without colour or cloke. Beholde what thynges they haue had for the time of Christes childhode. It is now not nede full to dispute muche where it is, that they haue founde all this bag gage, so longe a tyme synce the death of Jesus Christ.

For

For there is none of so litle iudgement that doth not see their foly. Throughout the whole history of the gospell, there is not so muche as one worde mencioned of these thynges. In the tyme of the Apostles it was neuer harde once spoken of.

Aboute fyftye yeares after the death of Christ Jesus, Jerusalem was beseiged and destroyed. Many auncient doctours haue written sense that tyme, makyng mencion of thinges that were in their tyme: namelye of the crosse and nayles that Helene did finde. But of al these smal trifles thei speake neuer a worde. Moreouer in the time of Sainct Gregory, it is out of all dout that there was none of all this at Rome, as may be seene by his writynges. After whose death Rome hath bene diuers tymes taken, pylled, and almost altogether wasted. When all this shalbe considered, what can one saye els, but that all this geare

hath bene deuised for to abuse the simple people. And in verye deede the maskers as well Priestes as Monkes, do well confesse that it is so, in callynge them Pias fraudes, that is to say honest deceytes, for to moue the people to deuotion.

There foloweth reliques which appertain to the time that is since the childhode of Jesus Christ vntyll his death. Amonges which there is the piller whereon he dydleane when he disputed in the temple, with eleuen other lyke pyllers of Salomons temple, I aske them who did reuele vnto thē that Jesus did leane vpon a pyller?

For the Euangelist maketh no mencion therof, in rehearsing the history of this disputacion. And it is not lykely to be trew, that thei gaue him place as vnto a preacher seyng ỹ he was not in estimacion, nor in authoritie as it doth apear. Moreouer, I demaunde although that he had leaned vpon a piller, yet howe is it that they knowe it

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to be the same: Thyrdlye from whence that they haue had these twelue pyllers whiche they saye were of the temple of Salomon.

There foloweth after the cruses wherein the water was that Jesus Christ chaunged into wyne at the bryde ale in Cana of Galilee, the which they call Hydries.

I woulde gladly knowe who was the keper of them so longe a time, for to distribute theym. For we muste note this that they were not found before. viii. C. or a thousand yeres after that this miracle was done. I doe not knowe all places where they are shewed. I knowe well that ther are of them at Pise at Rauene, at Cluny, at Angers, at S. Sauiours in Spaine.

But without makyng further discourse of the matter, it is very easye, onely by the eye syght, to conuince them of a lye. For some of them do contain no more but fiue quartes of wine at the most, other some lesse: & the others do contain

well

wel nigh a kirken. Let them make these floutes agre, if thei can: and then I wyll leaue them their Hy-dzies without makynge any con-trouersies with them. But they haue not bene content wyth the vessels onely except they had ther w the dzinke also: for at Dzleance they saye that they haue the wine the which thei name Architricline. For because the Euangelist saint John recityng the miracle, speaketh of the Architricline, which is to say the maister of the house. It hath semed to them that it was the pzoper name of the Bzide-grome: and they entertayne the people in thys beastlyneste. For once a yere they make them that wyll bzynge them their offe-ringe: licke the ende of a sponne, telling them that they geue them to dzink of the wyne that our lozd made in ỹ banquet. And the quan-titie neuer diminisheth (pzouided alwaies that thei fil the gobblet).

I can not tel of what bignes his

showes are, which are said to be at Rome in the place named Sancta sanctorum, nor whether they be those that he ware in his childhode, or in his manhode. And when all is sayd a like worth is the one as the other. For that whiche I haue already sayde, doth sufficiently shew what impudencye it is, to bringe forth nowe the Showes of Christ whyche the Apostles them selues had not in their time.

Let vs come to that which doth appertayne to the laste Supper whiche Christe Jesus made wyth hys Apostles. The Table is at Rome at Sainct John of Latran.

There is of the breade at sainct Sauiours in Spaine. The knife wherewith the pascal lambe was cut is at Trier: note that Christ Jesus was in a borowed place whē he made his supper. In departing frō thence he left ẏ table there: we do not reade ẏ it was euer caried away by ẏ apostles. Jerusalē wīn a certeyn space after was destroied:

as

as we haue saide, what likenesse is there ý this table should haue ben founde seuen or eyghte hundred yeres after? Moreouer the forme and fashion of tables wer in those dayes cleane contrary to that thei are nowe, for they dyd lye at their meales, and not sit as it is expresly sayde in the Gospell. The lye then is to much manifest.

And what lackes there more? The cuppe wherein he gaue the Sacrament of his blood to his Apostles to drinke, is shewed at our Ladye of the Ile neare to Lyons, and in Albegeios in a certaine couent of Augustines. Which of the two shall one beleue? And yet is it worse of the platter wherein the pascall lambe was put: for it is at Rome, at Genes, and at Earles. We must nedes saye that the custome of that tyme was dyuers from ours. For where as now we haue diuers messes they must nedes haue had for one messe dyuers platters: Yea if one woulde geue credit

credit to these holy reliques, wold anye man haue a more open and manifest falshode?

As much is to be sayd of the linnen cloth, wherwith Jesus Christ dyd wype his apostles feete, after that he had washed them. There is one at Rome at Sanct John of Latran: another at Air in Dutchland at sainct Cornelius with the signe of Judas fote. It must nedes be ỳ the one or the other is false. What shall we then iudge? Let vs suffer thẽ to debate the matter one against another, vntyll suche tyme as one of the partyes haue verified the cause. In the meane tyme let vs thynke that it is nothing but disceyte, for to go about to make men beleue that the cloth which Jesus Christ left in ỳ house where he made his supper shoulde flye (fyue or syxe hundred yere after the destruction of Jerusalem) either into Italy or Dutchlande.

I had forgotten the bread wher with fiue thousand were miracu-

lously

lously fedde in the Wyldernesse, whereof one peece is to be shewed at Rome, in the church of our Ladye the newe. And a lytle porcion thereof at Saincte Sauiours in Spaine.

It is sayd in the Scripture that there was a certaine porcion of Manna reserued, for a remembrance that God had miraculously fedde the people of Israell in the Wildernes. But of the leauinges that were left of the fyue loaues, the Gospell maketh no mencion that there was anye reserued to such an ende or purpose: and there is no auncient history that speaketh thereof, nor any Doctour of the churche. It is very easye to be iudged that thys (which they doe nowe shewe) hathe bene kned and made since that tyme.

So muche is to be iudged of the bowe that is at Sainct Sauiours in Spayne. For they say that it is the same that Jesus helde in hys handes when he entred into Jerusalem

salem on Paulme Sondaye, nowe the Gospell maketh no mencion that he dyd holde any such, therefore it is an imagined thing.

Finally, we must place in thys rancke, another relique which semeth the selfe same: that is the earth whereon Jesus Christ stode when he raised vp Lazarus. I pray you who was it ẏ marked ẏ place so well, that after the destruction of Jerusalem, when all was changed in the countrey of Juda, he coulde goe so rightlye to the place wher Jesus Christ had once gone.

It is time to come to ẏ principal Reliques of oure Lorde Jesus, to those I meane that appertayne to his death and passion.

And fyrst of all let vs begynne to speake of his crosse, whereupon he was hanged. I know that it is holden for a certaintie that it was founde of Heline the mother of Constantine the Romaine Emperour. I knowe also what certaine Doctours haue written touching

the approbation hereof, for to certifie that the crosse which she foūd was without doute the selfe same on the whiche Jesus Christ was hanged. Touchynge all this I reporte me to the thynge it selfe, so much is there that it was but a folish curiositie of her, or at the least a foliche and vnconsidered deuotion. But yet put the case it had ben a worke worthye of prayse to her, for to haue taken paynes to fynde the trewe crosse, and that our lord had then declared by myracle that it was his crosse which she found: Yet let vs onely consider that which is of our time. Euery one doeth holde that this crosse which Helene founde is yet at Jerusalem, and none doeth doute thereof. Although the Ecclesiasticall history against sayeth the same notablye. For it is ther recited that Helene toke one part therof to send to the Emperour her sonne, who put the same at Constantinople vpon a fyne pyller of Marble in the myddest

dest of the market. Of the other part, it is sayde that she did locke the same in a copher of siluer, and gaue it the Bishop of Jerusalem to kepe. So then eyther we shall augment the history of a lie or els that which is holden at this daye of the true Crosse, is but a vayne and trifling opinion.

Let vs consider on the other part howe many peeces there are therof through out the worlde. Yf I woulde onely recite that whych I coulde say, there woulde be a register sufficient to fyl a whole boke. There is not so litle a towne wher there is not some peece thereof, and that not onelye in cathedrall churchs, but also in some parishes Likewise ther is not so wicked an abbey where there is not ofit to be shewed. And in som places ther are good great shydes: as at the holye chappell of Paris, and at Poitiers & at Rome, where there is a great crucifix made therof as men saye. To be short, yf a man woulde ga-

ther together all that hath bene founde of thys crosse, there would be inough to fraighte a great ship. The Gospell testifieth that the crosse myght be caried of one man What audacitie then was this to fyll the earth wyth peeces of wod in suche quantitie, that thre hundred men can not cary them: And in deede they haue forged this excuse that howe muche so euer be cut therefrom, yet it neuer decreseth. But this a mockerye so absurde and folysshe, that euen the superstitious men themselues know the contrary. I leaue them to iudge what certentie a man mai haue of all the trew crosses ý are worshypped here and there. I leaue to declare from whence, and by what meanes certayne peeces are come.

As some saye, that ý which they haue hereof, was broughte them by Angels: others saye that it fell from heauen to them. Those of Potters saye that that which they haue thereof, was brought them

by

by one of Helenes ladyes who had stolne the same: and as she fled she was founde (beyng gone astraye) nere vnto Poitou. Thei ad to this fable that she was lame.

Behold the goodly foundations they haue to persuade the poore people to commit Idolatrye: For they haue not bene content to deceyue and abuse the simple people in shewynge common wodde in stede of the crosse, but thei haue resolued that it ought to be worshipped, which is a deuylishe doctrine and sainct Ambrose namely hath reproued it, as a Heathenesse superstition.

After the crosse folowth the title which Pilate caused to be put thereon, where he had written, Jesus of Nazareth kyng of the Jewes. But it were requisite that we shoulde knowe bothe the place and the tyme, and howe it was founde. Some wyll say to me that Socrates the historian of ỹ church maketh mencion thereof. I grant

it: But he maketh not mencion what was become therof. So then this witnesse is of no great value nor force. Moreouer it was a writyng made in haste and without consideration, after that Jesus Christ was crucified. Wherefore to shewe a table curiously made, as it were to be kept for a shew, is without all reason therein.

So then although there were but one only title, it might neuertheless be counterfaite false and fained. But seynge the towne of Thoulouse bosteth to haue it, and those of Rome saye there against, shewing it in the church of the holy Roode: they falsefie and bely one the other. Let them fight together then so much as they wyl: in the ende bothe of them shalbe conuicted of a lye, yf a man would examine the thing as it is.

Yet there is a greater combat of the nayles. I wyll recite them onely that are come to my knowledge. Thereupon there is not so lytle

lytle a childe but wyll iudge that the Deuyll hath to much deluded the worlde in takyng from it both vnderstandyng and reason, that it coulde discerne nothynge in thys matter. If the auncient writers saye trewe, and namely Theodorite Historiographer of the auncient churche, Helene caused one to be nayled on her sonnes helmet, the other two she put in his horse bitte. How be it Sainct Ambrose sayeth not fully so. For he sayeth that one was put in Constantins crowne, of the other his horsebit was made, and the thirde Helene kept. Wee se ẏ already more then twelue hundred yeres agone this hath bene in controuersie, to wit, what was become of the nayles. What certentie can be had of thē then at thys present tyme.

Historia trip. lib. 2,

Now at Millan they bosse that thei haue ẏ nayle that was put in Constantines horse bitte. To the whiche the towne of Carpentras opposeth her selfe, sayinge that it

is she that hath it. Nowe S. Ambrose doth not saye that the nayle was knit to the bitte, but that the bitte was made thereof. Whiche thyng can in no wyse be made to agre eyther w̄ their saying of Milan, or w̄ theirs of Carpentras.

Moreouer there is one in Rome at Sainct Helenes: annother also in the church of the holy crosse, another at Sene, another at Venise In Germany two: at Collyne one at the three Maries: another at Triers, one in Fraunce at the holy chappell of Paris, another at ỹ Carmes, one also at Sainct Denis in France: one at Burges: one at Tenaill, one at Draguigne.

Beholde here fourtene, whereof account is made: in euery place they alledge good approbation for them selues, as they suppose. And so it is that euerye one hath as good right as annother. Wherefor there is no better way then to make them all passe vnder one fidelium. That is to saye, to repute

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all that they saye hereof to be but lyes, seyng that otherwise a man shoulde neuer come to an ende.

There foloweth the Speare-head which can be but one: but we must nedes saye that it hath passed throughe the fournace of some alcumiste. For it is multiplied to four beside those ỹ mai be in other places here and there, whereof I haue not hearde. There is one at Rome, the seconde at the holye chappel of Paris, the thirde in the abbey of Tenaill, at sainct Euge: the fourth at Seine, near to Burges. Which of them nowe wyll a man chuse for the trewe: Wherefore the shortest waye is to leaue them al foure for such as they are. But presuppose that there were but one onely, yet I would know from whence it came: For neither the auncient hystories, neither also al the other writers do make any mencion thereof. It must nedes be then that they were forged a new.

Touchynge the crowne of thor-

nes, we muste nedes saye that the peeces thereof wer planted again for to growe & ware greene: otherwise I can not tell howe it coulde haue bene so augmented.

For an Item, there is the third part in the holy chappell of Paris there are three thornes at Rome, in the churche of the holys Crosse: and in the church of S. Eustace, of Rome likewise some litle porcion: at Sene I can not tell how many thornes: at Venice one: at Bourges fyue: at Besanson, in Saynct Johns church thre: at Puntroyal three: at S. Sauiours in Spayne, I can not tell how many: at sainct Iames in Galice two: at Albye three: at Tholouse, at Vascou, at Charour in Poitiers, at Clere, at sainct Flour, at Sainct Varimin in Prouince, in the Abbey of Salle: in the parishe church of S. Martin at Noyon: in euery one of these places ther is at ỹ leaste one. If one woulde make diligent inquisition hereof, he might name

foure

foure times as many. Necessarily it is sene that there is much falsehode vsed herin. What confidence then may a man haue either of the one or the other? Herewith it is to be noted, that in the whole ancient church they coulde neuer tell what was become of this crowne.

Wherefore it is easye to be concluded, that the fyrst plant therof beganne to budde longe tyme after the death of oure Lorde Jesus Christ.

There foloweth after the goune of Purple wherewith Pilate clothed our Lorde in dirision, for as much as he called him selfe a king Nowe it was a precious robe which was not to be cast away: & it is not to be thought ỹ Pilate or his men would let it be lost, after that he had once mocked our Lorde Jesus therewith. I woulde gladye knowe who was the marchaunt that bought it of Pilate to kepe it for a relique. But the better to cloke their deceyt: they shew some

spottes

spots of blonde thereon, as if these wicked men woulde haue spylte a princely robe, in putting it by mockedge vpon the shulders of Jesus Christ I know not whether there be any more in any other place.

But of the garment that was wouen from top to toe without seme whereon lottes were cast, because that it semed more proper to moue the simple people to deuotion ther hath ben diuers foũde: for there is one at Argenteul near Paris, & at Trier another. And if the bulle of Saincte Sauiours in Spaine sayth trewe, the Christians through theyr rashe vnconsidered zeale, haue done worse then euer did the vnfaithfull souldiours, for they durst not teare it in peces, but for to spare it cast lots therefore: and the Christians haue torne it in peces to worship it. But yet what wyll thei answere to the Turke, who mocketh their follye, saying that he hath it in hys handes.

Howbeit, it is not now nedeful to make

make them plede agaynst ỹ Turke for it suffiseth that they ende the strife amonge them selues. The meane while we shalbe holden excused thoughe we beleue neyther the one nor the other, for feare lest we shoulde fauoure the one parte more then the other, wythoute knowledge of the cause, for that were against all reason. Moreouer if thei wold that men shuld beleue theyr sayings. It is first of all requisite that thei agre w̄ the Euangelists. Now it is so that this garment wherevpon lots were caste, was a coat or a Jacket: which the Grekes cal Clicoton and the Latins tunica. Let one marke if the garment of Argenteul, or that of Trier haue such a forme and fashion. One shal finde it to be like a priestes cope although thei should put out mens eyes, yet myghte they know their falshold by feling with their handes. To make an ende of this article, I woulde gladly aske a litle question touching that that

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the souldiers did. What moued ȳ souldiers to deuide amongst them the garmentes and coat of Jesus Christ as the scripture witnesseth Jt is most certaine that it was to serue them selues for their owne profite.

Let them tell me yf they can who was that Christian that boughte them of the souldiours, I meane as well the coat as the other garments that ar shewed in other places, as at Rome in the churche of Sainct Eustace, and els where.

Howe is it that the Euangelistes haue forgotten this: For it is an absurde thing to saye that the souldiours had taken in boutye the garmentes, without addyng that they were bought of them agayne at their handes for to make reliques of.

Moreouer, howe is it, that all the auncient writers, haue bene so ingrate to make no mencion thereof: I geue them terme to answere me to these questions,

when

when men shall haue no mooze sence, noz vnderstandynge to iudge.

The best is that wyth the garment they woulde also haue the Dise, wherewith the lot was cast by the souldyours.

The one is at Trier, and two other, at Sayncte Sauyoures in Spaine. Wherein they haue shewed lyuely what is their folyshenesse: Foz the Euangelistes saye, that the Souldyours dyd caste Lottes, whyche were then dzawen oute of an Hatte, oz oute of somme such lyke thyng. Euen as when men chuse the kyng of the Beane, oz when as men playe at the Blancke, oz at such other lyke games and pastimes.

To bee shozte, euerye man almoste knoweth what castynge of Lottes meaneth: it is commonly vsed in deuydyng of partes.

These Beastes haue imagyned that the castynge of the Lottes, was to playe at Dise: When they

were

were not in vsage, at the least such as we haue it now in our time: for in steade of fire and ace and other poyntes, they had certayne markes which thei named by theyr names: as Venus or dogge. Nowlet thé that wyll go kisse the reliques in credite of so loude, playne, and manifest lyers.

It is time to entreat of the head shete wherein they haue yet more plainly shewed as wel their impudencie as their folyshenes, for besides the heade shete of the veronicque which is shewed at Rome in Saint Peters church, and the kercher that the virgyn Mary, as they say: put about the priuy membres of our Lord, which is shewed at Saint John of Latrans: The whiche is also at the Augustines of Carcossone. Item the cloth that was put vpon his head in the sepulchre, whiche likewise is shewed there. There are halfe a dousen townes at the leaste, that doe boaste to haue whole wyndynge

shete

shete of the sepulchre. As Nice it was transported from Chamberie thither. Item Air in Dutchlande. Item at Traicte: Item at Besanson: Item at Cadoin in Limosine: Item a towne of Lorraigne, standyng vpon the porte of Allois.
Besides the peces that are disparsed from one side to another. As at Sainct Saviours in Spaine, and at the Augustins of Albie. I leaue oute yet a whole windyng shete, which is at Rome in a monestarie of women: because that the Pope dyd forbyde to shew it solemnlye. I praye you hath not the worlde bene merueylouslye enraged, to trot a hundred or fyre score legues longe, wyth greate charges and great paynes, for to see a cloute, of the which they coulde haue no certentie, but rather wer constrayned to dout thereof: for whosoeuer estemeth or iudgeth the windyng shete to be in one certaine place, he maketh all the others false, which bosste that they haue it.

As for example, he that beleueth that the cloth of Chamberie is the right windynge shete, he condemneth those of Besanson, of Aix, of Cadoin, of Trier and of Rome, as lyers, and as them that wickedly make the people commit Idolatrye in deceyuyng them, and makyng them beleue that a prophane cloth is the winding shete wherein they redemer was wrapt. Let vs nowe come to the gospell, for it wer but a smal matter for them to accuse one another of a lye, but the holy ghost speakynge agaynst all, doeth confounde them altogether aswell one as another.

Fyrst of all it is much meruaile that the Euangelistes make no mencion of this portrature that touched the face of IESUS CHRIST with a kercher: seing they make mencion of all the women that did accompany hym to the crosse. It was a right notable thyng and worthy to be regestred, that the face of Jesus Christ

shoulde be miraculously imprinted in a lynnen clothe: contrarywyse, it semeth that it is but a matter of small importance, to saye that certayne women dyd accompanye Jesus Christ to the crosse, without there had chaunsed some miracle to them. How is it then that the Euangelistes rehearse smale thynges and of lytle importance, holdyng their peece and makyng no mencion of principall thinges: Truly if such a miracle had bene done as some make men to beleue we muste needes accuse the holye ghost of forgetfulnesse, or lacke of discretion: that he could not chuse prudently that which was moste expedient for to be reported. Thus much be spoken touchyng the veronicque shete to the end that men might know what an euident and manifest lye it is which they wold persuade the simple in.

Moreouer concerning the windyng shete in which the body was wrapped, I aske them a like que-

tion, the Euengelistes recite diligently ỳ miracles that were done at the death of Jesus Christ, and do leaue nothinge out that appertaineth to the history: howe is it then that thys escaped them, that they speake neuer a worde of so excellent a miracle. To wit that the printe of the body of our Lord Jesus dyd remaine in the lynnen cloth wherein he was buried.

This if it had bene so, was as worthy to be spoken of, as manye other things. Yea the holy Euangelist saint John declareth, howe that Saint Peter beyng, entred into the sepulchre, saw the linnen clothes of the sepulchre, the one of one side, the other on the other syde: but that there was anye miraculous portrature, he maketh no mencion. And it is not to be thought or presumed if there had ben any such matter, that he wold haue suppressed such a worke of God. There is yet another dout to be obiected: that is that the Euangelistes

gelists make no mencion that any of the disciples or of the faythfull women, did cary awaye the shetes (wherof the question is) out of the scripture: but rather they giue vs to vnderstand that they left them there, although they playnely expresse not the same. Nowe the sepulchre was kept with the souldiours. Who afterwardes had the shete in their owne power. Is it to be supposed or thought, that they gaue it some faithfull man or woman for to make reliques of? Seinge the Pharises had corrupted them for to make them forswere them selues, saying that the diseiples had stolne the bodye: I leaue to reproue them of falsehode, euen by the very sight of the pictures that they shew. For it is easie to be sene ỹ they were paynetinges made by mans hande. And I can not merueyll ynough fyrst, howe they were such blockheads that they had no better fetch for to deceyue: and much more, how the

worlde hath bene so doltishe, for to suffer it selfe to be blinded in such sort ỹ it could not see so euident a thyng. Moreouer they haue well declared that they had the painter at commaundement. For when one wyndyng shete was burned there was alwayes another found the nexte daye. They woulde notwithstandynge saye, that it was the selfe same that it was before, the which miraculously was saued from the fyre: but the pryntyng was so freshe, that the lye auayled nothyng, if there had bene eies for to haue sene and to behold But yet to make an ende wyth. There is a paremptorye reason, by the which they are all together conuinced of their impudencye. In all places where as theysaye they haue the holye winding shete thei showe a greate shete, whiche did couuer all the body with the head: and their in is to be sene ỹ prynte of a body togeather al in one pece. Nowe the Euangelyste S. John

sayth

saithe, that Jesus Christ was buried accordinge to the maner of the Jewes. And what their maner was, one maye, not onely vnderstande it by the custume that the Jewes obserue yeat to this daye, but also by their bookes, whiche sufficiently declare the auncient custume that is to binde the body a parte euen to the shoulders, after to wrappe the heade in a kerchere, bindinge it at the foure corners. The which also the Euangelisse expresseth, whan he sayethe, that saincte Petter sawe the linnen clothes of one side wherein the body hade bene wraped: and of an other side the kercher whiche was put vpon the heade for such is the signification of this word Suaire, to take it for an hankerchere or couerchefke, and not for a greate shete, that serueth to wrape the body in. For to conclud briefly, Ether the Euangelisse saincte John must be a lyer or els all they that bosse them selues to haue the win

ding shete must be conuicted of fals hode, and it must euidentlye haue apered ỹ they haue, deaceaued the poore people, by amoste extreme impudency it should neuer be done if I wold intreate perticulerly, al the mockeries that they vse: one dothe showe at Rome at saincte John of Latran, the rede that was put by mocking in Jesus Christes hand in stead of a septer when he was beaten in Pylates howse.

Lykewyse at the chnrche of the crosse is showen the sponge, wher the gall and myrrhe was put in his mouthe. I praye you, where is it ỹ thei recouered them? It was ỹ Infidelles that hade them in their handes, dyde they delyuer them thinke we to the Apostles, to make reliques of them? Or dide they thẽ selues looke them vp, for to preserue them for the time to come?

What sacreledge is this so to abuse the name of Jesus Christ, for to cloke and couer fables so leudelye forged? Asmuche is of ỹ pence that

that Judas receued, for betraying of our lorde.

It is sayde in the Gospell, that he dyd render them agayne in the synagoge of the pharises, and that after they bowght afylde therew for to burye the strangers. Who is it that hathe gotten those pence from the merchantes Handes. If one should say that it was the desciples, that were to folyshe.

Therfore a better coulor must be sought to cloke the matter. If on saye that it was done longe tyme after: yet ỹ were lesse apparente, forsomuche as the mony myght haue passed throughe many mens handes. They must neades showe them that either the marchante ỹ solde his possession to the pharises for to make a buriynge place, did it for to buye the pence, to make reliques of them; or otherwyse ỹ he sold them againe to the faithefull. Now hereof their was neuer newes in the auncient Churche.

It is a like glose of the stayres of

Pilates Judgement halle, whiche are at S. John of latran at Rome with holes: where they say dropes of blood fell from the body of our lorde Jesus Christ.

Item in ỹ same place in ỹ Church of sainct. Pyarede, the piller wher to he was bounde, when he was scourged, and in the churche of the holy crosse three others rounde about the which he was lead when he went to his death.

I knowe not where they haue dreamed on all these pellers: so is it that they haue imagened them of their owne fantesyes for in the holle history of the Gospell we reade nothing of them. It is sayde that Jesus Christe was whipped but that he was bonde to a peller that is of their glose.

One maye easely see then, that they haue gone about nothing els but to heape as it were a seae full of lyes.

Wherin they haue geuen them selues suche lybertye, that they haue

haue not bene ashamed to make a relique of the asses taile whereon our lord Jesus rode: for it is to be showne at Genes: but we haue no more cause to be astonished at their impudencie, then at the folisheneſſe & stupidite of the world who hath receiued wyth great deuotion such a delusion. Some man might obiecte heare that it is not like that they doe showe all the Reliques which we haue already named autentiklye but that they cã also by & by, proue frõ whense they come, & out of whose handes they haue receaued them. To this I coulde answere in one worde, that in so euident lyes it is not possible to pretende any aparances of trewthe. For howe so euer they arme them selues with the name of Constantine, or of King Louis, or of any pope: all this auailth no thinge, for to approue that Jesus Christ was nayled with fourtene nayles: or that a hole hedge was consumed to make hys croune of

thornes

thornes with: or that one Speares blade shuld haue ingendred since, the others: or that his cotte shuld be multiplied into the, and haue chaunged fashion for to become a pistles: coope or that of on onelye windinge shete their should haue spronge a broode as it were the Chikennes of one Henne: that IESUS CHRIST was buryed cleane contraye to the maner that the Ghospell mencyoneth.

If I shoulde showe a Lumpe of leade, and shoulde saye. This Lumpe of Golde was geuen me by such a prince, I shoulde be estemed for a mad foole, and for my saying the leade wold not change his colour, nor his nature for to be changed into golde. So when they say to vs, behold what Godfrey of Bullon did sende hether, after he had conquered the countrey of Jude: and that reason doth declare vnto vs, that it is but a lye: shoulde we suffer our selues

to

to be abused wyth the wordes, and not beholde that whyche we see before our eyes:

But yet, to thende that we may knowe howe sure it is to truste to all that they aledge for the approbation of their reliques: it is to be noted that the principall Relyques and the moste notable that be at Rome were brought thither (as they saye) by Tytus and Vaspasian.

Trewlye it is as playne a mockedge, as if one shoulde saye that the Turke wente to Jerusalem, for to seeke the holye Crosse of IESUS CHRIST to the ende to place it at Constantinople.

Vaspasian, before he was chosen Emperour conquered and destroyed part of Jude afterwardes, when he came to the Empyre he lefte hys sonne Titus to be hys Leutenant, who afterwards won the citie of Jerusalem.

Nowe

Nowe these were heathen, who cared or set as muche by Jesus Christe as by him that neuer had bene. So one may iudge whether they durst not as freely lye in alledgyng Godfrey of Bullon or saincte Louys, as they haue alledged Vaspasien.

Furthermore, let it be considered what iudgement as well the kyng had (whome they call saincte Louys, as all other such like had. He had in dede (such as it was) a deuotion & zeale for to augment christendome: but if one shoulde haue shewed them goates dunge, and haue saide to them beholde here be our Ladyes Beades: they woulde without any agayne saying haue worshipped them, or woulde haue brought them hyther in their shippes for to haue set them vp honorably in som place: and i very dede they haue consumed their bodies & their goods & a great part of ỹ substaunce of their countrey, for to brig ouer an heape of smal trifles,

where-

wherewith they were brought in a fooles Paradise, thinkinge that they were the moste precious Jewels in the worlde. But yet to geue more ample vnderstandynge of this matter, it is to be noted, that in all Grecia and the lesse Asia, and Mauritania, whyche we nowe commonly call the countrey of Jude, they shew with great assuraunce al these antiquities, whish the poore Idolatours that be about vs thynke that they haue. What is to be iudged betwen the one and the other? We shall saye the reliques were brought vs frō those countreys. The Christians that yet remain ther, affirme that they haue them: and deride our folyshe bostyng. How should one decide thys processe without an inquisition, which can not be made, nor neuer wilbe made: wherfore ỹ only remedy is to leaue the thyng as it is, not caryng neither for the one part nor for the other.

The laste reliques that appertaine

tain to Jesus Christ are those that they haue had since his resurrection: as a morsell of a broyled fysshe which sainct Peter presented him when he appeared to hym on the border of the sea. We must nedes say that it was wel spiced, or that it was merueylously well soussed that it coulde be preserued so long a time. But withoute laughter it is to be thought that the Apostles made a relique of the fisshe which they had prepared for their dynner: Whosoeuer shall not see that this is a manifest and open mockedge of God, I leaue him as a beast, which is not worthye that one shoulde teache hym anye further. Ther is also the miraculous blood which issued out of the cake Gods as at Paris in sainct Johns churche, at Dion at Sainct John the Euangelists church and elles where in many places. And to the ende they might make the heape more greater, they haue ioyned thereto the holye penknife where

with

with our maister of Querne was not content: but did reproch them that thei were worse then Jewes: For asmuche as they did worship the knife, that had bene an instrument to violate the precious bodye of Jesus Christe. The which I alledge, because as much might be sayde of the speare, nayles, and thornes. That is that al they that worshyppe them (according to our mayster of Quernes sentence) are more wycked then the Jewes, who crucified our Lord. Likewise they shewe the forme and print of his fete, where he marched whē he appeared to certaine of his disciples after his ascention, as there is one at Rome in Sainct Laurence church in the place where he met Sainct Peter, when he forethewed him ỹ he shoulde suffer at Rome. Another at Poitiers at S. Raguonde another at Soilson, another in Arles. I dispute not weather Jesus Christ coulde haue imprinted the fourme and fashion of

his fete on a stone. But I only dis-
pute of the facte, and I saye, that
seyng there is no lawfull probati-
on hereof, all this ought to be cou-
ted for a fable. But the most beast
ly relique of this kynde is ẏ forme
of his hippes which is at Reins in
Champania, vpon a stone behynd
the hyghe aultare. And they saye
that thys was done at such tyme
as oure Lorde became a Mason,
for to buylde their church porche.
This blasphemie is so erecrable
that I am ashamed to speake any
more thereof. Let vs then passe
further, and let vs se what is said
of his images: I mean not of them
which are comonly made by pain-
ters, stonegrauers or Joyners, for
the number of them is infinite:
but of those which haue a certayn
special dignitie for to be kept, and
contende with some singularitie
as reliques. Now hereof there are
two sortes: Some were made
miraculouslye: As that whiche
is shewed at Rome in Sayncte

Maries

Maries churche, that they call in Poeticu. Item another at S. John of Latrans. Item another wherein is drawen his picture at the age of. xii. yeres. Item that of Lukes which the saye was made by the angels & which thei cal vultus sanctus. These are such fonde vayne fables ỳ it semeth to me it shoulde be lost labour, yea & that it should be rediculous and folishe if I dyd occupy my selfe therein. Wherefore it sufficetth to haue noted them by the way for men knowe ryghte well that thys is not the exercise or vocation of angels to to be paynters: and that our lorde Jesus wyll otherwise be knowen of vs and brought into oure remembraunce then by carnal images. Eusebius in dede writeth in the Ecclesiasticall history that he sent a lyuelye Printe of hys visage to kynge Abagarus but this is as certaine and of as much credit as one of kyng Melusines commandementes in his chronicles.

and folishe that ẏ most part count this as certaine as the Ghospel. I place also in this ranke the crucifixes, that haue spoken, wherof the multitude is great but let vs be content with one for an example. To witte, with that of sainct Denis in Fraunce. It spake saye they, for to beare witnesse that the church was dedicated I leaue it to be cõsidered whether ẏ thing were worthe so much. But yet I aske them, howe is it that the crucifix could be then in the Church, seing that when men wil dedicate them they remoue all the Images howe scale it then away or hide it selfe to the ende it myght not be caried awaye with the others we must neades saye ẏ they thoughte to deceaue the world at their pleasure, seing that they haue not cared manifestly to contrarye themselues but that it hathe suffysed them: to lye with open mouth not regardinge what men myght reply agaynst them. There remaineth

neth last of all the teares: wherof one is at Vandosme, one at Trier one at sayncte Marymyn, one at saincte peters in Orleans, besydes them that I knowe not. Some, as they say, are naturall, as that of saincte Maximin, which according to their Chronicles, fell from our Lord Jesus whilest he washed his Apostles fete: the residue are miraculous. As thoughe it were to be beleued, that the woden crucifixes were so greued or sorowful that they shoulde weape. But we must pardē them this faught. For they were ashamed that their Idolles, shoulde not doe asmuch as those of the heathen. Nowe the heathen haue fained that their Idolles did wepe certain times.

Wherfore we maye right well put them together. As concerning the viergen Mary, forsomuch as they holde that her bodye is no more in yearthe, the meane for to bost themselues to haue her bones is taken awaye. From them. D.

otherwise I thynke, they woulde haue made the worlde beleue, that she had had a body sufficent to fell a great poudryng fatte. Moreouer they haue venged them selues vpon her heare, and on her milke for to haue some parte of her bodye. There is of her heare at Rome at saincte Maries Churche vpon miuerne, at saincte Sauiour i Spaine at Mascon, at Cluny, at Noers, at saincte Flour, at S Jaqueries, and in many others places: touching the mylke is not nowe nead full to number the places where ther is of it neither shuld we come to any ende therof for their is not so littell a towne, nor so wicked a couuent be it of monckes or be it of Nones, wher some percell therof is not showed some more, some lesse not that they were not asha-med to bost thẽselues to haue had holle potte fulls, but for asmuche as theithought that their lie shuld be the more couered. They haue therfore Inuented to shewe onely

asmuch

aſmuch therof as might be kept in a glaſſe to the ende men might ex amen it no nearer. So that if the holye virgyne hadde bene a cowe, or that ſhe had bene a norſe al her life time, yet could ſhe not ſcarſely haue geuen ſuche quantetye of milke: on the other part, I would gladly aſke them, how this milke whych at this preſent daye is ſhewed almoſt throughout the world was geathered for to be preſerued vntyll our tyme. For we doe not reade that euer anye had thys curioſitye. It is well ſayde that the ſhepherdes dyde worſhype Jeſus Chriſte, and that the wiſe men did offer to him their preſentes: but it is not ſaide that thei did carie back mylke for a recompence: Saynct luke recitethe that which Simeon did foreſhewe the virgine, but he ſayeth not that he aſked of her milke. If one ſhoulde conſider but onely this point, it ſhoulde not be nedefull to argue any further for to declare how greatly thys folly

is against al reason, and without all kind of coniecture and cloke. And it is meruell (seing thei could haue no other part of her body) ỹ they haue not bene auysed of the paring of her nayles, and of suche other like thinges: But it is to be thought that they haue not had al in their remembraunce. The residue of ỹ reliques which thei haue of our Lady, is of her baggage or clothes. There is one of her smockes at Chartres, of the which one doth make an Idoll sufficiently renomed. And there is another at Aix in Dutchland. I leaue them there, to wit, how thei could haue gotten them. For it is a thynge moste certaine, that the Apostles and the trewe Christians of their time, haue not bene so doltishe as for to occupy their mindes vpon suche vayne trifles. But let one beholde onely the fourme and fashion thereof, and I wyll quite the play, if in beholdyng it one do not playnly see their impudencie.

When

When one doth shewe the smoke (which we haue sayde to be at Aix in Dutchlande:) one doth shew at ỹ ende of a pole, as it were a long white surplice of a preest. Nowe if the virgine Mary had bene a gyaunt yet coulde she scarcely haue wonne so great a smok. And for to make a better shew therof, one doth cary straight wayes after the little hose of Sainct Joseph, which are lytle ynough for a lytle childe or for a darke. The prouerbe sayth that a lyer ought to haue a good memory, for feare of tripping himself by forgetfulnes. Thei haue al obserued this rule, when thei haue not thought or inuented to make better proporcion of the husbands hose & the wiues smoke. Let men nowe goe and kisse deuoutly these reliques, the which haue no other appearance of trnth. As touching her kerchers I know but two: one at Trier in Maximins abbey: another at Lisso in Italie. But I woulde that one shoulde marke of

what

what linnen they are, and whether they did weare that kynde of fashion at that time in the countrey of Juda. I woulde also that men shoulde make comparison of them, for to see howe like they be the one to the other. At Reuline they haue as it were a browe. Some peraduenture wil aske me, if I think that this brow be a counterfaite thing. I answere that I esteme it as muche as her gyrdle, which is at Prat, and as that which is at oure Ladyes of Montserret. Item of her slypper, which is at Saint Jaqueries, and one of her showes, which is at Saincte Flour. If there were no other but this thing yet all men of meane wisedome may knowe right well that it was not ỹ maner or vse of the faithfull to gather in such maner and sorte hose and showes for to make reliques: and moreouer there was neuer mencion hereof made, aboue the space of fyue hundred yeres after the death of the

virgin

virgin Mary. What nede we then argue herevpon any longer, as yf the thynge were doutfull? Yea, thei woulde make the holy virgin beleue, that she was very curious to decke & trim her selfe. For they shewe two of her combes. One at Rome, in saint Martyns churche: and another in the church of saint John the great of Besanson, besydes them which myghte be shewed other where. If thys be not to mocke the holy virgyn Mary, I knowe not what mockedge is.

Thei haue not also forgotten her weddyng ryng: for they haue it at Peruse. Because now the custome is, that the husbande should gyue his wyfe a weddynge ryng: they haue imagyned that it was the vse at that time. And without makyng further inquisition, they haue ordeyned and made a riche and costly ryng to thys vse, not cõsidering in what pouertie the holy virgyne lyued. There is of her gounes at Rome at S. John of Latrans.

tran. Item at S. Barbares churche. Item at saint Maries vpon Mineruae. Item, at saint Blase churche. At saint Sauiours in Spaine. At the least they say they haue certaine pieces. I haue hard of many other places: But they are not in my memorie. To declare and showe the falshede hereof it is onlye requisite to marke well the matter, for they haue thought it as easie to them for to attribute such kinde of vestments at their pleasure to the virgin Mary, as for to clothe the images in such sort as they clothe them.

It resteth to entreate of images not of the common sort, but of thē that are in estimation aboue the others, by a certaine singularitie. Now they woulde make S. Luke beleue that he paynted foure of those they call inuiolata at Rome in the place where nowe Saint Maries churche standeth, one of them is shewed in an oratory: the which as they say he made in his de-

deuotion, with the ring wherwith Joseph wedded her. There is another shewed likewise at Rome at the new sainct Maries, the which thei say was also made by Sainct Luke in Troades, and that since that time it was brought to them by an angell. Item another at S. Maries Araceli, in suche likenes as she was when she stode by the crosse. But they of sainct Augustines boste them selues to haue the chiefe and principall: for it is it (if one beleue them) that sainct Luke caryed alwayes w̄ him, euen vntil he made it to be buried ī his graue I praye you, what blasphemye is this to make a holy euāgelist a manifest & perfect idolater: & likewise what colour or cloke haue thei for to persuade men ỳ S. Luke was a painter. S. Paul wel calleth him a Phisition, but of paynters craft I know not where they haue dreamed it. And though it were he had bene skilde in the occupation: yet not wythstandynge it is as lykely to be thought, ỳ he woulde

haue had paynted the virgin Marye as Jupiter or Venus, or any other Idol. It was not the maner of Christians to haue images: neither hath it bene of longe tyme after, vntill such tyme as the church was corrupted with superstitiõs. On the other part al the quarters almost of the worlde are full of Images of the virgin Mary, which some do say he made, as at Cambery, and here and there. But after what sorte and forme are they paynted? There is asmuch honestie and comlynes as if one would picture a dissolute womã. Behold how god hath blinded them, that they haue had no more consideration then brute beastes. But I am not greatly astonished in that thei haue imputed to S. Luke for to haue made Images of the virgine seyng they haue bene so bolde to impute the lyke vnto the prophet Jeremy. I can witnes the same in Auuergnie. It shoulde be time (as I thinke) that the worlde woulde

once open her eyes, for to see that which is so manifest. I leaue to speake of S. Joseph, of whom som haue his slippers, as in S. Simõs abbey of Trier. Other some (as we haue already said) his hose: others also his bones. The example which I haue already alledged sufficeth me for the discouering of the folishnes that is therein. I wil place S. Mihell here, to the ende he may accompany the virgin Mary. Some will thinke that I do as it were iest or mock, in rehearsing the reliques of an Angell. Yea the abusers them selues haue mocked them: but they haue not therfore letted to abuse in good earnest the poore people: For at Carcassone they bost to haue certain reliques of him, & likewise at S. Julians of Tours. They do show at great S. Mihels (which is so well haunted of pilgrimes) his sworde which is like a childs dagger, and his buckler likewise which is as it were the bosse of an horse bitte.

There is neither man nor woman so simple, who may not iudge what mockerye this is. But because suche lyes are couuered vnder shadowe of deuotion, it semeth that it is not ill done for to mocke God, and his Angelles. Thei wil alledge ỳ the scripture witneseth ỳ sainct Mihell dide fyght against the Diuell but if it hade bene requisite that he shoulde haue ouercoms the diuell with the sworde it was neadfull that he should haue had one more stronger, better pointed: and of a better blade, then that is. Are they such beastes to imagine that it was a carnall combat which is foughté with ỳ material sword which aswell the Angelles as the faythfull haue agaynst the diuells? But it is as I haue sayde in the begeninge: that the worlde worthelie dede deserue to be deceaued in such beastlinesse: forsomuch as it was so peruerse for to couet to worship vaine Idolles & maumettes in stead of worshiping the liuing God for keapeng of order

It is now requisit ẏ we should in treat of S. John Baptist: who (according to ẏ Euangelicall history) after he was beheded, was buried by his disciples. Theodorit an auncient cronicler of ẏ church mencioneth ẏ his sepulchre being in Sebaste, a towne of Siria was opened (a certain time after) by ẏ paiens & ẏ his bones were burned by them & ẏ ashes esparssed in ẏ aire. Albeit that Eusebe addeth, ẏ certeyn men of Jerusalem chaũsed to come thither & secretly toke some litel part, which was caried to Antioche & ther buried. As cõcerning his head, Sozomenus an other cronicler saith, ẏ it was caried away by Theodose ẏ emperor neare to ẏ citie of cõstantinoble. Wherefore according to ẏ ancient histories al ẏ whole body was burned except ẏ head: & al ẏ bones & the ashes lost, except som certen litel portiõ which ẏ hermites of Jerusalẽ sale frõ thense let vs se what is now koũd. They of Amiens boste themselues to haue the visage and in the

Jhan bap.

maske which they shewe, there is the signe of the cut of a knife ouer whart the eye, which they say Herodias gaue him. But they of S. Iohn of Angel say there agaynst, and doe showe the like parte. As concerning ỹ rest of the head from the crowne to the forehead was at Rhodes: and is nowe at Malte as I thinke. At the least they haue made men beleue that the Turke did render it them. The hinder parte is at S. Iohn of Nemours: the braine is at Noyon. Besides all this, they of S. Iohn of Mozien doe not wante some certayne parte of the head: his chawes are sene at Besanson at sainct Iohn ỹ great: there is another part at S. Iohn of Latrans at Paris, and at S. Flour in Auuergne. Thei kepe his heare at sainct Sauiours in Spaine, the browe and some of the heare: There is also some lytle iote thereof at Noyon, which is showen very autentikly. There is also some part (I knowe not of what

what place) at sainct Lukes. Is al this done? Let one goe to Rome, and to the monestary of saint Siluester, and one shall heare besides sayde: beholde here is sainct John Baptistes head. The Poetes fain that there was in tyme passed a king in Spaine, named Gereon, who had thzee heades. If our relique fozgers coulde saye as much of sainct John Baptist, this wold serue well foz their purpose, to helpe them to lye. But seing thys fable hath no place, how wyl they excuse them selues? I wyll not pzesse them so neare, as foz to aske them howe the head was so hacked, foz to be parted in so manye places, and so diuersiye: neyther howe they haue gotten the same from Constantinople: but I onely saye, that sainct John must nedes be a monster, oz that they be vnshamefast abusers, foz to shewe so many peeces of his head. And which is moze they of Gene boste to haue his arme ỳ which is repug-

nant to all the auncient histories. And yet neuertheleſſe this abuſe is not only ſuffered but alſo approued as in dede nothinge is founde euel to ỹ kingdome of Antichriſte prouiding that it intertaine ỹ people in ſuperſtition. Nowe they haue inuented an other fable that is, when al the body was burned that the finger wherewith he dyd pointe and ſhewe our Lord Jeſus dide remayne hole not beyng conſumed. This, not only, is not conformable to the auncient hiſtories but it may alſo eaſely be reproued by them for Euſebe, & Theodorite plainly ſay that the body (when ỹ payens reueſhed it) was alreadye cõſemed to bones. And they would in no wiſe haue forgotten ſuche a miracle if their had bene any thig at all for they are but ouermuche curiouſſe in mencioninge of vaine and triſeling thinges.

Not withſtandinge althoughe it hade bene ſo, yet let vs heare in howe manye places thys fynger

is

is. There is one at Besanson in the church of saint John the great another at Lions, another at Burges, at Florence another, another at Saincte John of Aduentures neare to Mascon.

I saye nothyng herevpon except ẏ I praye the gentle readers not to harden theyr hartes agaynst such a cleare and certayne aduertisement, and that they woulde not shutte theyr eyes, to suche a clearnesse, for to lette them selues always to be deceiued as in darknes

Yf that Jugglers shoulde haue had so blynded our eyes that we shoulde thynke ẏ there was syre, yet shoulde we bee thus mynded for to feare to be abused and deceyued.

But herein is no subteltie, for question is onely made wheather we wyl beleue that Sainct Johns fynger is at Flourence, and that thei be also other where i fiue places, as at Lyons at Burges and other places.

For to speake more briefly, whether we will beleue ỳ fire fingers are but one, and ỳ one finger only is fire. I speake but onely of that which is come to my knowledge. I dout not but if that one shoulde enquire more diligentlye, there shoulde be at the least founde one half dousen more in other places. And that their shuld not be found yet other peeces, which woulde amounte to the bignes of a bulles head, yea besides those which I haue named. But for feare of leauing any thyng behind, thei haue likewise bosted to haue the ashes: wherof one part is at Genes, the other part at Rome in S. John of Latrans church: Nowe we haue sene that the most part was caste into the aire: yet neuertheleste they let not to haue (as they saye) a great part and chiefely they of Genes.

There remayneth nowe after the bodye the other appertenances, as one of his showes, which

is

is at the charter house of Paris: the whiche was stolne aboute twelue or thyrtyne yeres ago: but there was a newe one founde incontinently. And in dede vntyll shewmakers science fayle, they wyll neuer wante suche reliques. At Rome at sainct John of Latrans, they boste to haue his iacket: whereof no mencion is made in the gospell, except because it is there spoken, that he was clothed with camelles heare, they woulde chaunge a gowne into a iacket.

There lykewise they saye they haue the Aultar whereon he prayed in the Desarte: as yf in those dayes they dyd vse to make Aultars for euery purpose and in euery place.

It is meruayll they make them not beleue that he songe Masse. In Auignon is the sworde wherwith he was beheaded. And at Air in Dutchlande is the lynnen clothe that was spreadde vnder hym. I woulde gladly know how

the hangman was so gracious and fauourable, as for to tapistrie the pauement of the prison, when he would put him to death. Is not this a folish inuencion? But yet, how is either the one or the other com to their hands? do you thinke it to be likely, that he which put him to death, whether he were a souldiour or a hangman, woulde haue geuen away the linnen cloth and his swoorde for to make reliques of them? Seing they woulde make suche a furniture of all peeces, they haue fayled in leauing & forgettyng Herodias knife, wher with she strake him vpon the eye lidde. Likewise all the bloud that was spylt, and also his sepulchre. But I maye well erre herein: for I know not if all those baggages be other where els. It is nowe requisite that the Apostles shoulde haue their course: but because the multitude myghte engender confusion, if I shoulde place them all together: we wyll first speake of

sainct

sainct Peter and sainct Paule, then after we wyll speake of the others.

Theyr bodyes are at Rome, one halfe in sainct Peters Churche, and the other halfe at sainct Paules Church: And they saye, that sainct Siluester did parte them, for to distribute them in such equall porcions.

Their two heades are at Rome at Sainct John of Latrans: although in the same churche there is one of sayncte Peters teeth alone by it selfe. Besydes al thys, they doe not lette to haue euerye where theyr bones. As at Poitiers they haue the chawe bone with the beard. At Trier diuers bones bothe of the one and of the other: At Argenton in Bery one of saint Paules shoulders.

But when shoulde this be ended? For in euerye place wheare there is a Churche that dothe beare theyr names, there are also of their reliques. If one doe aske what

what relikes? Let them remember the brayne of sainct Peter, whereof I haue spoken, whyche was on the greate Aultar of thys towne. For euen as that was founde to be a marble stone, so shall men finde many horse bones or dogge bones, that they do attribute to these two apostles. With the body there foloweth the other appertenaunce. At sainct Sauiours in Spaine they haue one of sainct Peters slippers but of the fashion, and the thing whereof it is made, I can make no mencion, but it is to be supposed that it is such like marchandise as that which is at Poiters: The whiche are made of Satynne brodered wyth golde. Beholde howe braue they do make him after his death, for to recompense him of the pouertie wherein he lined durynge his lyfe tyme. Because ỹ bishops in these dayes are so trim, when thei decke them with their pontifical robes. It semeth to them that one shuld ab-

abrogate the apostles dignitie, yf he did not make them as trim, for painters maye well counterfaite them at their pleasure, gyldyng and adornyng them from the head to the fete, and afterward put vpon them the names of Peter and Paule: but we knowe what their estate was whilest thei lyued in this world, and that they had no other then poore mennes clothing.

There is also at Rome the pōtifficall chere of sainct Peter with his coope. As if in those dayes the bishops had had thrones for to sytte in: their office was to teache counsell, and exhorte bothe publiklye and peculierly, and to shewe good example of true humilitie to their flocke: and not to make ydolles, as those that are now a dayes do. As cōcerning his cope, it was not yet in those dayes the fashion or maner so to disguyse them selues: for they did not playe the kynde of Maskers in the Churche as they

they do at this present.
So that for to proue that sayncte Peter had a cope, it is fyrst requisite that they shoulde declare S. Peter to be a Jugler, as our prestes nowe a dayes doe, semyng to serue God. It is trewe that they maye well haue geuen him a cope when thei assigned him an aulter. But as lykelye is the one as the other. Men do knowe what Masses were songe at that tyme.

The Apostles dyd celebrate simplye in their tyme the supper of our Lorde: to the which, it is not nedefull to haue an aulter.
They did not knowe yet at that tyme what beast this Masse was: Neyther was it knowen longe tyme after.

One maye euidentlye see then that when they inuented their reliques they neuer douted that euer they should haue any speakers thereagainst, seyng they haue ben bolde to lye so impudently & wantonly. Moreouer as touching this aulter

aulter they agre not among themselues: For they of Rome affirme that they haue it, and thei of Pise likewise say thei haue it, shewing it also in theyr subburbes, that stande towardes the sea. For to make theyr profit of all, they haue not forgotten the swoorde wherewith Maulchus eare was cut of: as if it had bene a Jewell worthy to be made a relique. I had forgotten his Croisier the which is shewen at sainct Steuen of Grees at Paris: of the which is to be esteemed as much as of the aulter, or of the cope: for it standeth wyth lyke reason.

There is a lytell more apperraunce of his weapon. For it may well be presupposed or thought ỹ he myght (goynge by the fyeldes) be armed with suche a staffe.

But thei marre all, in that they can not agree: For they of Cologne fermeli maintaine that they haue it, & likewise they of Tryer: so in belyng the one the other, thei

geue

geue good occasion that one shuld beleue neither of thē both. I leaue to speake of saint paulles chaine, wherwith he was bound, ẏ which is shewen at Rome in his church. Item, of the peller, wheron saint peter was marterede, the which is at saint Anastase. I leaue only to the readers to Judge. Frō whence this chaine was gotten, for to be made a relique: Item, to wit if in those daies the maner were to put men to death vpon pillers.

We will Joyntly intreate of all the other Apostles for to make an ende the sonner. And first of al we will rehearse where there is holle bodyes, to the ende that in conferring the one to the other, one may iudge what sure holde may be taken of their sayinges. Euery one dothe knowe that the towne of Thoulouse thinketh to haue the syrt: to wit, saint James the greater, saint Andrew, saint James lesser, saint Philippe, saint Simon and saint Jude. At padue

is

is saint mathias body, at Salerne saint Matthewes bodi at Ortone saint Thomas body, in the kingdom of Naples, S. Barthelmews. bodye. Let vs nowe marke whiche of them haue two, or thre, bodyes Saint Andrewe hath a second body at Melphe: saint Philipe, and saint James the lesser, eache of them also an other body at Rome in saint Peters Churche: saincte Barthelmew also another at Rõe in hys Churche. And yet aboue all this, the skinne of saint Barthelmew is at Pise. Notwithstandinge sainct Mathias is aboue all the others: For he hath a seconde bodye at Rome, in the Churche of sainct Marye the greater, and a thirde bodye at Trier. Besydes this, he hath a head and an arme, aparte likewise at Rome. It is trew that the lightell peices of S. Andrewe, which are heare, and there, If they were put together behalfe as muche: for at Rome in sainct peters Churche, there is a

head, in saint Grisogone a shoulder, at sainct Eustacea side, at the holy ghosts church an arme, I can not tel what other part at Blaise at Air in prouince a fote. Whosoeuer shoulde ioyne these together it wouide be inough for to make two whole quarters, prouidynge that one could wel proportion thé Now as S. Bartelmewes skinne is at Pise, so is one of his handes there: At Trier there is I knowe not what membre, at Freius a finger, at Rome in sainct Barbares church, other reliques. So yet he is not one of the poorest, for the others haue not so muche: Albeit that euerye one hath yet some lytle parte.

As Sayncte Phylyppe hathe a foote at Rome, at the holye Apostles, and at Saynct Barbares I can not name what reliques.

Item more at Trier. In these two last Churches he hath Sainct James for his companiõ. Who hath likewyse in sainct Peters church

his

his head, and an arme at Sainct Grisogone, another at the holye Apostles. Sainct Mathewe and Saynct Thomas haue remayned the moste poorest.

For the fyrste wyth his bodye hath but onely certayne bones at Trier, an arme at Rome, at sainct Marcell, and at saynct Nicolas a head. Unlesse peraduenture some thynge haue escaped me, whych maye well be done, for in suche a darkenesse who shall not be confused: Because they fynde in their Chronicles that the body of sainct John the Euangelist dyd vanishe away incontinently after it was putte in the Graue: They coulde not bryng forthe anye of hys bones. But for the supplyinge of thys want, they cast themselues vpon his baggage.

And fyrste of all, they haue bene aduised of the Chalice, in whiche he dranke the Poyson, beynge condempned by Domician. But forasmuche as two wyll haue it,

either we must beleue that which the alchumistes saye of their multiplicatiō: or that these with their chalice, haue mocked the worlde. The one is at Bullin, and the other at Rome at saincte John of Latran. They haue afterwardes inuented to haue founde his Jacket, and the chaine wherewith he was bound when thei led him prisoner from Ephesus: with the oratorye wherein he accustomed to praye being in prison. I woulde gladlye know if there were at that tyme, hired Joiners for to make him oratories. Item what familiaritie or acquaintance the christians had wᵗ his kepers for to withdrawe the chaine for to make it a relique. These mockeries are ouer muche folishe, yea if thei were to deceyue litle childzen with. But the moste estemed iewell is ẏ twelue tomes of the apostles, which thei do shew at our lady of the yle neare Lions I thinke thei were placed there at the beginning, for to make men be-

beleue that they were the comes of the.xii. fathers of Fraunce: but since their dignitie hath increased and they are become apostolicke. We must from henceforth hasten or otherwise we shoulde neuer go out of this forest.

We wyll then briefly recite the reliques that they haue of the sainctes, whiche were in the time that Jesus Christ lined: then consequently of the auncient martirs, and of other sainctes. Herevpon the reader shal haue occasion to iudge what estimacion they oughte to haue. Sainct Anne mother of the virgin Mary hath one of her bodies at Apte in Province the other at our lady of the ple at Lions. Besides this she hath one head at Trier: the other at Turen, another at Turinge in a towne named after her name. I leaue the pieces which ar in more then a hundred places: and amongest all others I remembre that I haue kist one part in the abbey of

Orcaps neare Noyon where they make great feastyng. Finally she hath one of her armes at Rome in sainct Paules churche. Let them proue the foūdacion therof if they can. There foloweth after Lazarus and Magdeline his sister. As touching him, he hath as farre as I know but thre bodies, one is at Mersels, the other at Authum, the thyrd at Aualon. It is true that they of Authum haue had great proces against them of Aualon. But after that bothe parties had spent much money, thei haue both of them won their cause: at ỹ least they remaine in possession of the title. For asmuch as Magdeline was a woman, it behoued that she should be inferiour to her brother: therfore she hath had but two bodies, whereof the one is at Vesele nere Auserre: and the other which is of greater renome, at S. Martins in Prouince: There where the head is a part, with her noli me tangere, whiche is a piece of ware, which

which some doe thynke to be the marke that Jesus Christ gaue her in despit because he was sory that she woulde touch him. I make no mencion of the reliques that are dispersed throughout ỹ worlde, as wel of her bones as of her here: he that wil haue the truth of this, he should fyrst of all enquire, to wit, if that Lazarus & his two sisters, Martha, and Magdeline, were euer comme into Fraunce for to preache.

For in readynge the auncient histories, and in iudgynge of the whole matter wyth reason, one maye euidentlye see that it is the moste folyshe fable of the worlde: and the which hath as muche appearaunce, as yf one dyd saye the cloudes are Calue skynnes: And neuertheles these are ỹ moste certayneste Reliques that they haue.

But yet yf it hadde bene so, it myght haue suffised to abuse a bodye to Idolatrye, wythout makynge of one Deuyll two or three.

Thei haue also canonised him who perasedthe side of oure lorde Jesus on the crosse, and they haue called him sainct Longes after hauig so baptised him they haue geuen him two bodyes, whereof the one is at Nantone, and the other at our lady of the tle nere lions. Thei haue done the like of ẏ wysmen which came to worshipe our lord Jesus after his natiuitie. And first they haue determined of the number, sayng, ẏ they were but thre. The Gospell maketh no mention how many they were: and certain auncient doctours haue said, that they were fourtene: as he which wrote the imperfect commentarie vpon sainct Matthewe, which some doth intitle of Chrysostome moreouer in stead wher as ẏ Gospel nameth thē philosophers, they haue made them kinges in haste with ought Countrye and subiectes. Finally they haue baptisede them naming the one Balthasor, the other Melchior, and the other Gaspar. Now

although

although we did graunt all their fables, so friuolous and fonde as they are, it is certain that the wise men retournede into the easte coũtrye. For the holye scripture só sayeth, and one can not saye anye other wise, but ỹ thei died there.

Who is it that hathe caried them awaye sinse: And who is it ỹ knew them, for to marke them to the ende to make reliques in such sort of their bodyes: but I leaue it to Judge forsomuch as it shoulde be but folishelye done of me for to redargue so euident mockeries. I only say, that they of Colongne, & they of Milline, must fight which of the two shal haue them for they both pretende to haue them: The which cã not be, whã their proces shall be void, & finished, then will we auise, what shall be beast to be done. Amongest the auncient Marters, sainct denis is the most esteemed for some do take him for one of the Apostles disciples, and the first Euangelist of fraunce. Be-

cause of this his dignity. they haue of his reliques in diuerse places.

Neuertheles, as thei say, the body remaineth hole but onli in two places: at sainct Denis in fraunce and at Regesbourge in douchelād.

Because the French men maintained to haue him they of Regesbourge dyde make their proces at Rome. It is neare an hundzethe years a goe, & the body was graunted them by diffinitiall sentence, the frenche Embassadour beyng present, whereof they haue a sayned Bulle. Who so shall saye at sainct denys nere Paris, that the body is not there, he shall be stonned, whosoeuer contrariwise shall say that it is not at Regesbourge, shall be helde for an Heritike for asmuch as he should be rebellious to the holy sea Apostolike. So, it shall be most expedient, to make nor medell w̄ theyr quereles. Let them put out ẏ one ẏ others eies if thei wil & in so doing thei shal win nothing at all, except to discouer

that

ỹ their whole matter consisteth in lyyng. They haue in such sort parted ỹ bodi of S Steuen, ỹ it is hole at Rome i his church. His head in Arles, & of his bones in moze their co. plates. But foz to shew thẽselues to be ỹ adherẽts & successoz̃s of them ỹ murdzed thẽ, thei haue canonised ỹ stones wherew̃ he was stoned: one might aske where thei foũd thẽ, & out of whose hãds & by what meanes thei haue gottẽ thẽ I briefly answere ỹ this questiõ is folish, foz mẽ do wel know ỹ stones may be foũd euery where, so ỹ the cariage of thẽ shal cost litle oz nothig: thei do shew thẽ at Flozẽce, i Arles at ỹ Augustins, at Utgã in Lãgedoc. He ỹ wil shut his eies & his vnderstãding wil beleue ỹ thei ar ỹ self same stones wherw̃ s. Steuen was stoned. He cõtrariwise ỹ wil a litle cõsider, wil mock at thẽ: & in dede ỹ carmes of poiters haue foũd one w̃in this. xiiii. yeres to ỹ which thei haue assignd ỹ office to deliuer womẽ of childbed: ỹ Jacobins frõ

from whom they had stolne one of saínct Margarites sides seruing to this vse, haue made great bruite, criyng agaynst their abuse, but in the ende thei wan in keping good holde. I had almost determined to speake nothing of the Innocents, because ỳ whē I should haue gathered an army, thei would styll alledge that this dothe not disagre to the historie, because that the number is not prescribed, I leaue therfore to speake of the multitude. It suffiseth that one note ỳ there is of them in al the regions of the worlde. I now aske how it is that they haue foūd their sepulchres so long time after, seing that they were not counted for saincts whē Herode put them to death: Moreouer when it was that they were caried away. Thei can answer me no other thing vnlesse that it was fiue or sire hundred yeares after their death. I importe me to the moste simplest idiots what a man may fynde, yf one should beleue so ab-

absurde things, put the case yet yt perchaunce there had certain bene founde, yet howe coulde it be that thei could cary diuers bodies into Fraunce, Dutchland, and Italy, for to distribut them in townes so farre of the one from the other? I leaue them this falshead as altogether cõuicted. For asmuch as saint Laurence is of the number of the auncient Martyrs, we wyll here geue him his place. I knowe not whether his body be in any more then one place, to wit, at Rome in the church named after his name. It is true that there is beside a vessel of his flesh broyled. Item two viols ful, the one of his blood, and the other of his grese. Item there is in the church surnamed Valisperne his arme and certain of his bones: & at sainct Siluester other reliques. But if one would gather all the bones together which are onely in Fraunce: there would be sufficient for to make whole large bodies. There foloweth after the

Griderne

Griderne I could well let it passe: but they haue other more notable thynges, of the whiche it is not lawfull for me to holde my peace. As coles whiche they do shewe at sainct Eustace. Item a napkyn, wherewith the angell wyped hys bodye. Seing they haue taken the leasure to dreame such inuencions to deceyue the world, let them also that shall see this aduertisment take the leasure to thinke & iudge of them, for to kepe them selues from being anye more disceyued, and mocked. Out of the like forge is come his coope, which they do show at Rome in sainct Barbares church: because thei haue hard say that S. Laurẽce was a decon, thei thought it mete ỹ he shuld haue ỹ like garments as their decons haue, disguising their bodies in playing ãt the masse. But it was another maner of office in those daies in the chꝛistiã church, then is now at this pꝛesent in the Papistrie. Thei were those that wer appoin

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ted or chosen to distribute the almes, and not to playe Jugglers feats. So thei had no nede nether of surplices caps, tippets nor other folishe clothes for to disguise themselues with. We wyll adde to S. Laurence S. Geruais and S. Protais: whose sepulchres wer found at Milan in S. Ambrose time, as he himself testifieth. Likwise also S. Hierom, S. Augustine & many others. And so ỹ towne of Millan maintaineth ỹ she hath yet ỹ bodies besides this notwtstanding thei ar at Brisac in Duchlād, & at Besanſō in S. Peters church: besides other infinite pieces which are dispersed in diuers churchs: so that it must nedes be ỹ euery one of them had. iiii. bodies at ỹ least, or els ỹ one do cast al ỹ bones ỹ ar shewed by false signes & tokēs into ỹ fieldes. Forsomuch as thei haue geuē S. Sebastian ỹ office of healing ỹ plague this hath bene ỹ cause ỹ he hath ben more required, & that mē haue ben more desiro⁹ to haue him

This

This credit and office hath made hym to be multiplied into foure whole bodies: whereof one is at Rome at S. Laurence church, the other at Soison, the third at Pilignie neare Nantes, the fourthe neare Narboune, in ỹ place where he was borne. Besides he hath two heades: the one at sainct Peters in Rome, & the other at the Jacobines of Thoulouse. It is true, they are but emptye sculles, if one haue regarde to the Graye freres of Angiers who saye they haue the braine. Item the Jacobines of Angiers haue an arme, and thei of sainct Seruin of Thoulouse another, another likewise at the case god of Auergne, and another at Mombrison in the forest, besides the smale litle pieces that are in many other churches. But when one shall haue well weyed the matter, then let one iudge where sainct Sebastians body is. But they haue not bene satisfied with all this, but they muste also

make

make reliques of the arrowes wher with he was shotten: whereof they shew one at Lambest in prouince an other at Poitiers at the Augustins, and the others here & there. By this men mai euidently se ý thei thought neuer to make acount of their decei- tes. A like reason hath auailed to S. Anthony for the multipliyng of his reliques: for because that he is a co- lerick and dangerous sainct, as thei fain him, who doth burne whom so- euer he is angrie with: by this opi- nion he makes him self to be feared and douted. The fear hath engēdred deuotion, the which hath sharpened the appetite, for to make his body to be more desired because of the profit. Wherfore the towne of Arles hath had great & long combat against the Antoniens of Uenis: but the issue & ende therof was no other then hath bene accustomed to be in such a mat ter. To wit, al remaineth stil in con fusion. For if a man would haue tri- ed out the truth, neither of the par- ties shoulde haue any good cause.

Wyth these two bodyes there is a kne at the Augustines of Albi: there is at Burge at Mascon, at Dion, at Chalous, at Durour, at Besanson, reliques of diuers membres: besides that which the abusers cary frō coū trey to countrey, which is no small quantitie. Behold what a thig it is to haue an ill name: for wout thys, the good S. shuld haue remayned in his graue, or in some certain corner without any speaking of him at all. I had forgotten S. Petronel ẏ doughter of sainct Peter, who hath her body whole at Rome in her fathers church: Item more reliques besides at sainct Barbares. But yet neuertheles she wanteth not therefore to haue another bodye at Maus, in the Iacobines couent: the which is ther had in greate solemnitie, because it doth heale agues. For so muche as there hath bene diuers saynets named Susan, I cannot wel tel if their intentiō haue bene to attribute two bodies to one. But yet is it that S. Susan hath one bodye at Rome in the

the church called after her name, and another at Thoulouse. Saint Helene hath not bene so happy: for besides her body that is at Uenise, she hath wonne no more, then one head only, the which is at sainct Gerion of Colongne. Sainct Ursulye hath surmonted her herein: for first her body is at saint John of Angell: she hath moreouer a heade at Cologne, one portion at ỹ Jacobins of Maus, another at the Jacobines of Tours the other at Bergerate. As concerning the companye, which men doe call the eleuen thousande virgins, they maye well haue of them euery where. And in dede, they haue bene much holdned herby, for to lye more largely and liberaly. For besides an an hundred cartesful of bones, ỹ are at Cologne, ther is scarsly no towne i al Europa, which ar not furnished therw̃, either i one church or many. If I shuld begin to ẽtreat of ỹ comõ sort of saincts, I shuld enter into a forest, whereas I shuld neuer find way to go out: wherefore I wyll alledge

certain examples in bypassing wher by one may easly iudge of al the rest. At Poiters there are two churches which ar at varience for S. Hilaries bodye: to wit, the Chanons of hys church, and the monkes of Selle. The debate or proces remaineth, vntill visitation be made. In the mean time the Idolaters shalbe constrayned to worshippe two bodyes of one man: the faithfull shall leaue the body at rest, where as it is, not caring for it. As concerning sainct Honorat his body is at Arles, and also likewise at the yle of Lyrens, near Antibon. Sainct Giles hath one of hys bodies at Thoulouse, & another at a towne of Langedoc, which beareth his name. Sainct William is in an abbey of Langedoc, named S. William of the wildernes, and also in a towne of Aussoy, named Ecrichen, with the head apart: albeit ỹ he hath another head in the suburbe of Turen in Julle, in the abbey of the Gulliernites. What shal I sai of S. Saphorin or Simphorien, who is in so

many

many places, both i whole bodies & in bones: likwise of s. Moulse, who is at Asserre at Senes, at Lion, and also some did make men beleue that he was at Geneue. Asmuch of sainct Ferreoll, who is altogether whole at Uze in Langedoc, and at Brinde in Auergne. At the leaste it is nedeful they shoulde consult together for some good remedye, that their lyes maye not be so much discouered: as the Chanons of Trier haue done w̄ them of Lieg, touchyng the head of sainct Lambert: for they haue geuen a certaine summe of money, for the interest of the offerings, to the ende they should not publikly shew them for feare least men should be astonished to see them in two townes so neare together. But it is as I haue said in ẏ beginning thei haue neuer thoght or loked for to haue any that should controle them, who durste be so bolde as to open his mouth for to declare and shew their impudencie. One might aske how these relique Jugglers, seyng that they haue so

vainlye & curiously imagined al that hath come in their braines, and in blowyng haue forged what soeuer hath pleased them) haue left behind them and forgotten ỳ notable thinges of the olde testament. To this I know not what to answer, but that thei haue despised them, because that thei hoped for no great profit of thē. But yet they haue not all together forgotten them: for at Rome at S. Maries aboue Minerue, they saye they haue thr bones of Abraham, Isac, and Jacob. At sainct John of Latrans thei boste to haue the arcke of ỳ couenant, with Aarons rodde: and yet neuertheleſſe, this rod is also at the holy chappell of Paris, and they of Sayncte Sauiours in Spayne haue a certaine piece.

Moreouer besides this thei of Burdeaux affirme that the rod of sainct Mertial, which is shewed ther in S. Seuerins church, is the self same of Aaron. It semeth that thei woulde haue made a new miracle, to enuye god w̄: for as this rod was turned in

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to a serpent by his vertue, euen so nowe thei haue cõuerted it into thre rods. It may wel be ẏ thei haue many other monakles of the olde testament: but this wherof we haue spoken sufficiseth to declare ẏ they haue as largely delt ẃ this parte as ẃ al ẏ rest. I now pray thee reader to be mindfull of that which I haue saide in the beginninge. That is, that I haue not had commissioners for to visit the reliques of al the countreys whiche I haue here before mencioned.

Wherefore, that whiche I haue said must not be taken or counted, as a ful and perfect regester or inuentory, of all that may be founde.

For I haue named but onelye aboute halfe a dousen Townes of Doutchelande. I haue named but thre of Spaine, as farre as I know. Of Italye, aboute the numbre of fyftene. Of Fraunce from thyrtye to fourtye: And yet of those haue I not spoken, all that is to be sayde in that behalfe. Let euerye one then

coniecture in himself what a heape & nũbre it shuld be if one shuld orderly place ẏ multitude of reliques ẏ are throughout al christendom. I mean only the countreys that we know, & where as we vse to trauail. For the principal is to note that all the reliques that they do shew in these countreys of Jesus Christ, and of the prophetes, men shal find them aswel in Grecia and in Asia, and in other regions where as there are Christian churches. But I nowe aske, that seing the orientall christian churches say that all that we thinke we haue here with vs, is with them, what resolution or assurance one may haue thereof: If one shuld contrary them alledging that such a sainctes bodie was brought away by marchantes, another by monks, another by a bishop: one part of the crown of thornes was sent to a king of Fraunce, by the emperour of Constantinoble the other part conquered by war, & so of al the other pieces: thei would nodde and lifte their heades in mockage

kage. Howe shall one auoyde these quarelles? For in a doutfull matter it is requisite to Judge by coniecturés. Nowe in so doyng they shoulde alwayes wynne the vpper hand: for that which thei haue to sai for theyr part, is moze lyke to be trewe, then all that one can pretende of the partie on this side. It is a troublesome and angry matter to intermedel for them that woulde defende reliques. For to make an ende, I pray and exhort all readers in the name of God to employ them selues to vnderstād ẏ trueth, whileſt ẏ it is so manifeſt and openly shewed them; & acknowledge that this is done by a singuler prouidence of God, that they who woulde haue in suche sorte deceyued the poore worlde, haue bene so blynde that they haue not considered or thoughte howe they myght haue had better hid and couered their lies but as the Madianites who hauyng their eyes pulled out, were at strife and barience the one agaynst the other. So we see that they make war

against them selues, and mutually helpe the one ỹ others. Whosoeuer will not harden their heartes, to repugne against al reason, and truth. Albeit that he be not fully instructed or persuaded in him self, that it is execrable Idolatrie, to worshippe any kinde of relique what so euer it be: yet neuertheless he seing so euident falsheade, shall neuer haue the heart so much as to kisse any one of them: and what deuotion so euer he hath had to them before, it shall be fully and altogether extinguished. The principall should be as I haue sayd in the beginning to abolishe amongest vs christians this heathenly superstition, of canonising the reliques, aswell of Iesus Christe as of his saincts, for to make idols. This kind of doinge is a filthy polution ỹ which ought in no wise to be suffered in the church. We haue already showed by what reasons, and witnesses of the scripture it should be so. If any be not cõtent or satisfied therwith, let him consider the vse of the auncient

auncient fathers, to the end to confirme him self after their examples. There hath bene many holy patriarches, many prophetes, many godly kings, & other faithfull in the old testament: God had ordeyned more ceremonies in that tyme, then we ought to haue in our tyme: Yea, it was requisite that the buriyng places shoulde be more gorgeously and fairer made, then now, for to represent by figure and shadowe the glorious resurrection, for so much as it was not so clerely reueiled by word as we haue it: doe we read that they haue plucked the bodies of sainctes out of their sepulchres for to make puppies of them? Abraham the father of al the faithfull, was he euer taken vp? Sara also Princesse in the Churche of GOD, hath she bene taken oute of her graue? Haue not they lefte them at rest with all the other saynctes?

Moreouer Moyses bodye, was not it hydde by the wyll of God, so that men could neuer finde it?

Hath

Hath not the deuil foughten against the angels as sainct Jude saieth? Wherefore is it that the lorde hath hyd it from mans sight, and the deuil would there again place it? It is as euery one doth confesse that God would take from his people of Israell the occasion of Idolatrie: The deuil on the contrary part would establishe it. But some will say the people of Israel were inclined to superstition. I aske what we are; is there not without comparison more peruersitie amongest the christians concerning this matter, then euer was amongest the Jewes? Let vs consyder what was done in the auncient churche: I graunt you the faithfull, haue alwayes taken paines to withdraw the bodies of Martyrs, for that they should not be eaten of dogges, or beasts, or byrdes, & haue honestly buried them: as we reade both of S. John Baptist and of sainct Steuen. But this was done for to bury them in the earth, for to leaue them there vntyll the daye of the resurrection:

and

and not for to place them in mans syght, for men to knele before them. This wycked pompe of canonisyng them was neuer brought into the church, vntyll such tyme as all was perverted, and as it were prophaned: partly by the beastlinesse of the priestes and pastors, partly by their couetousnes, partly also because thei could not resist the custome, after ỹ it was receyued: And partly in that the people did seeke to be abused in setting their mindes rather on childishe playes, then on the true worshippynge of God. Therefore, that which hath bene ill begon and established against all reason, ought to be clean abolished, who so wil rightly correcte the abuse. But if one can not come at the first to thys vnderstanding, at the lest let him come by litle and litle: and let him open his eyes for to discerne what the reliques are that they do shewe. Nowe this is not harde to be sene, to them that wyll vnderstand. For amonge so manye euident lyes, as I haue

mencioned where shall a man chose one true relique, of ꝯ which he may be certainly assured? Moreouer, this is in a maner nothing which I haue touched, in value of that which remaineth. Yea in the meane time as this boke was a prynting, one dyd shew me of the third foreskyn of our lord Jesus, which is shewed at Heldeshem, whereof I had made no mencion. There is an infinite number of such like. Finally the visitation of them would disclose and uncouer yet an hundred times more then al that one could say or speake therof. So then let euery one particulerly take hede that he suffer not hymself as a beast to be drawen or led after his own braine, not perceyuing neither way nor meanes for to haue any grounde. I remembre that which I haue sene done to the idols of our countrey, being at that time a litle child. When sainct Steuens day drew nere, one did aswell trym the hattes and images of the tirauntes that stoned him (for so thei are called

led

led in cõmõ language) as his image The poore simple women, seing ỹ tyrantes so decked and set in order, toke them for Sainct Steuens fellowes, and so euery one of them had their candell. And moreouer this was done to the diuell Sainct Bibell. So is it of the relique: for all is so mingled and confused, that one can not worshyp the bone of a Barter, but he shall be in danger to worshyp the bones of some certaine Murtherer or theefe, or els of an asse, or of a dog, or of a horsse, neither can one worshyp our ladyes ringes, or her comme, or girdell, but one shall be in danger of worshiping the ringes of some certaine hoore. Wherefore, take hede of the danger who so will for none from hense forth can pretende any excuse of ignorannce.

FINIS.